

THE
CHARACTER
OF A
Low-Church-man:

Drawn in an ANSWER to the
True Character of a Church-man:
Shewing the False Pretences to That Name.

Humblly Offer'd to All the Electors of the Ensuing
PARLIAMENT and CONVOCATION.

*We have found This Man a Pessilent Fellow, and
Mover of Sedition, and a Ring-Leader of the Sect
the Separatists:*

Who also hath gone about to Prophane the Temple.
AAs XXIV. 1, 4.

*God Deliver Us from Such Church-men, and the
Church from the Scandal of such Pretenders.*

True Chr. of a Ch. Man, 5/3.



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THE
C H A R A C T E R
O F
A Low-Church-Man.

IT cannot but be Visible to Every Man, considering the Present Juncture of Affairs, how Highly it Concerns the Nation, to shew their utmost Prudence and Caution in the Election of such Members, that have both Capacity to Know, and Will and Steadiness to Pursue the true Interest of the Government and Country, so as to settle Both upon an unshaken Bottom and Foundation. The ill Consequences, that have attended Corruption in Elections, are a Sufficient Argument to Awaken the Sense of the People, who have for so Many Years *Bought* and *Sold* Themselves into the Hands of a Mercenary, Prostitute, and Complying Ministry, who had inevitably Ruin'd both Church and State, Had not the inimitable Conduct, Vigilance and Resolution of the Last Parliament, and the nice Penetration, Learning, and Fidelity of the *Lower House of Convocation* interpos'd for the Preservation of Both. The Scandalous Methods that have been taken by this Party, the Sworn Enemies of Our Constitution, to Bribe and Corrupt this Present Election, upon which its Welfare so entirely Depends, and the

prevention of all that Train of Mischief they have laid, is too Open an Indication of their Designs, not to Alarm every Honest and *True English-Man*, to endeavour what lies in His Power to contribute towards the Detection of Their Villainy, in the Choice of such Persons, as shall be ready, not only to do the Nation Right and Justice in the Discovery of this *Mystery of Iniquity*, but to bring the *Authors* of it to that Punishment they have so long Deserv'd, and the Publick so Justly Demanded. Now to keep out such *Members*, who in the *Last Parliament* Honourably Signaliz'd their good Intentions in this Matter, from pursuing and accomplishing the same in *This*, all the Indirect Practices have been taken, that either the Fear of Danger in those Men, or the Hopes of settling and enlarging their Unjust Power and ill-gotten Revenues, could contrive or inspire. To promote this Design their *Mint of Scandal* has been indefatigably Ply'd, and every Corner of the Kingdom fill'd with some Malicious Libel, as False as Infamous, to traduce all the Honest and most Considerable Part of the Nation, who having too Good Estates to be Brib'd, or

too much Honour to be Corrupted, were resolv'd to assert the Right and Liberty of their Country against all the Oppression, Avarice and Usurpation of these Destructive Invaders. No Man's Character was secure from those infinite Lyes and Lampoons, which were Dealt about with no Distinction, unless 'twere to those Persons, who were the most Unworthy Object of their Slanders. To work whom out of that Venerable Estimation and just Value which they had gain'd in their Countries, for the Services they had done, they were represented, as Men Disaffected to the Government, Brib'd into the *French* Interest, and as Sour, Discontented and Malignant *Jacobites*, who were ready when Occasion offer'd its self, to make good those Characters in the Subversion of the Constitution. Thus they cast a Mist upon the Eyes of the Nation more Dextrously to Pick their Pockets, and made Themselves the Instruments of their Own Ruine. But this *Popular Cant* being by the Providence of God blown over, with the *Government* that supported it, another Game must be Play'd. *Her Majesty* succeeding so Opportunely to the Throne, and so heartily declaring her Inclinations and Principles in Favour and Defence of the Church, the only way to Prevent Her Good Designs, was to give such a False and Malicious Representation of Its True Members, as might at the same time Poyson the Country with Wrong Notions, and make them Jealous of those Persons, who are as well its Truest Ornament, as the Only Support of its Establishment. This was the Main End and Purport of This Pamphlet here Answer'd, a Paper which 'tis hard to Judge, whether it contains more Malice or Falshood, less Wit or Argument. Yet such as 'tis, it was

thought of that Service to the *Party*, that it was industriously Dispers'd throughout the whole Kingdom, and has met with too many Credulous and Injudicious People, who having not Reason to discern its ill Tendency, have suffer'd themselves to be impos'd upon with Cant and Harangue. Tho' the Design of it was in general against the whole Body of the *Church Party*, to exclude them out of the *Present Election*, and the favour of their Country, yet as some Particular Strokes point out their Object, so was it peculiarly Level'd, as a *Personal Brand* on that Worthy Gentleman, Sr. *John Packington*, whose Greatest Enemy is suppos'd to be its Author, and who by his High Station and Office in the Church, one would have thought had been Oblig'd not to have cast such an Unchristian Abuse, and such a notoriously False and Scandalous Libel upon so Eminent a Patriot and Defender of it. Yet He has appear'd so Open and Barefac'd in it, that this Lampoon was dispers'd by His own Son, and His Officers the *Apparitors*, throughout the County of *Worcester*, (and w^{ch} was both a Rebuke and Contradiction to it,) with the *Queen's Proclamation against Immorality*, to Every Minister or Church-warden in the Diocese. How This Honourable Gentleman came to be Obnoxious to so much Spight and Malice, shall be reveal'd in its Proper Place, wherein His Character is more immediately Struck at. What Sinister Practices have been carried on to keep Him out of the Representation of *This County*, to which He and his *Whole Family* have been such a *Successive Honour*, is too well known to be recited here. But however it may be Observ'd, that a certain *Great Man*, in his Visitation at *Worcester*, told his Reverend Brother, whose joint Endeavours in this Matter have

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have been too apparent not to distinguish Him, *That tho' the Zeal of the Lord of Hosts had not Eaten Him up, yet it had sorely Bit Him:* which Reflection some thought a little too severe upon one that had done very well for a Prelate of his Years, who by that time he comes to his *Diocesan's* Age, if He makes the like Progress, may not only be *Bit*, but like him *Run Mad too with Prophecy and Enthusiasm*. But to leave these *Gentlemen* very Hot in the Election, and Tampering with their *Clergy*, to seduce them against their Promises, Protestations and Interest, to give their Votes to such as they know to be the professed Enemies both of their Church and Religion, let Us come to consider *Their Character*, Turn the Tables, and see how justly it may be *Retorted* upon them.

And now a Man cannot but wonder at the Strange Impudence of this *Author*, who in the very Beginning enters upon an Invektive against that Practice, which this very Paper is so notorious an Instance and Example of. But always the Cant of a *Whore* is upon Chastity and Modesty, more effectually to Blind and Catch Her Cully. *Here we are told of the Power and Mischief of Party Names; that are so apt to Deceive Us into false Opinions of Men, when they are either ignorantly or designedly apply'd to wrong Persons, and what controlling Influence they have had in Publick Elections.* To what Party of People this Vile Practice justly belongs, let the World Judge, and the Sufferings of this Nation Decide. But one would have little expected to find the *Character of a Church-man* rank'd among these Odious and Distinguishing Appellations, and represented by any One pretending to Bear it, as only a *Party-Name*, as an Insidious Sound, and Ensnaring

Title, that carried nothing in it, but *Atheism and Infidelity, Hypocrisy and Malice, Vice and Irreligion, Sedition, Disloyalty and Rebellion, Dissension and Superstition*, and, in a word, *Republicanism and Fanaticism*. A Man, that understands the Sense of the Word, and knows the Persons it has been always justly apply'd to, by the Universal Consent of the Nation, cannot but wonder how any One could be so ignorant as to appropriate it, or so Villainous as to *Design* to Couch such a Vile Heap of Inconsistencies, under a Term that is a Profess'd Contradiction to every One of 'em. But this *Author's Wit* and *Reason* are both of a Piece, and his *Logick* and *Prophecy* equally Infallible. He ought to have consider'd this to be a very High Charge and Heinous Accusation, and to have been well assur'd, both of the *Person* and *Character*, before he presum'd to fix his Odious Imputation upon either. Especially since He tells Us, that 'tis *Sufficient to Unqualify any Man to serve God, his King, or his Country in Church and State, or to bear any Publick Office or Trust in either.* Here truly the *Design* is laid Open, and this Brand and Mark set upon some Men to exclude 'em out of that Government, which this Party has so basely Usurp'd and Abus'd, and which they know Others, of true Principles, that have either a Real Love for their Church, or Country, wou'd endeavour to Redress and Relieve. Which is One of the Greatest Objections He has against this Honourable Gentleman, *Sr. John Packington*. More effectually to Expose these Persons to the Ill-will and Malice of the Multitude: they are Stigmatiz'd with the Distinguishing Character of *High-Church-men*, and set out as the Object of all the Insolence and Affront,

that *Malice*, join'd with *Power*, cou'd pass upon them. Whilst they *Sanctify* and *Consecrate* those of the *Different Principle* with the Fashionable and Endearing Name of *Low-Church-men*, endeavouring, by the Abuse of the Name, utterly to Subvert and Extirpate the Thing it self. For whilst the Church is thus *Divided against it self*, and the World impos'd upon, with wrong and scandalous Notions of it, it is impossible, that either its Religion or Constitution should be kept up from falling, when those that are its *Supports*, prove its worst *Traytors* and *Underminers*. To undeceive these who have been mis-led in this Matter, and to vindicate the *Church*, and Its *True Sons* from this unreasonable Calumny, let Us see which Side can lay the fairest Claim to her Character, which has the clearest Right to it, can best Answer, and most Honour that Name. To follow the Method Our Author has prescribed, we will put the Issue of the Tryal on the Examination of these Six Heads. 1. As to Faith and Principles. 2. As to the Communion of the Church. 3. As to Life and Conversation. 4. As to Loyalty and Obedience to the Civil Government. 5. As to Conformity to the Ecclesiastical Government and Discipline. 6. As to Steadiness and Uniformity in All Times, Governments, and Circumstances. And, First, as to Faith and Principles. Here We meet with a Mighty Discovery, that a *True Church-man* ought to be a *Christian*. As if 'twere possible to separate those Terms, and it was not as much Sense to affirm a Man might be a Christian and of no Church, as that he can be a *Church man* and not profess the Principles of Christianity. We must certainly expect wonderful Demonstration to follow, when such *Oracular* Sentences

lead the way. But Error is of that fruitful Nature, that having committed one Blunder, he cou'd not chuse but make another *Bull*, to keep it in Countenance. We are therefore told upon his Division of the Church, that the Other Part of it consists of *Atheists* and *Infidels*, which, besides the uncharitable and unjustifiable Supposition, were it True, makes them no longer a Part or Branch of the Church: so that here is a *Division* into One. This Piece of Spiritual Pride of distinguishing Men by their Sanctity, and casting Villainous Names upon Others, under the Pharisaical Pretence and *Form of Godliness*, is one of those pious Doctrines, and Policies the *Low-Church Party* have learnt of their Dear Friends, and Brethren the *Fanaticks*; and to make them All of a Piece, and as Agreeable in their Language, as they are in their Practice, We find 'em here Borrowing their Old *Cant*, and reviling their Neighbours in the Solemn Dialect of *XLI.* that they are *The Synagogue of Satan, and no Great Believers in God and Jesus Christ; that they are Blasphemers and Ridiculers of the Scripture, &c.* Certainly the *Church of England* never taught her Sons to Use this Unmanerly and Reproachful Stile, in which they as much shew their Breeding, as their Sense and Religion. But to enter into the Merits of the Cause; and to see where this Character is to be plac'd. It may not only be affirm'd, that those that call themselves *Low-Church-men*, are not, but that by their very Principles they are Obliged not to be Christians. For a Man that is of no Religion can never pretend to that Name. And He that is of All Religions is Really of no Religion. Now to Cloak this Impiety, They Style themselves, in *Indefinite* Terms,

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Protestants at large, that is of all Religions, besides the *Popish*, which they will not allow to be such, and so, by an *Universal Latitude*, *Comprehension*, and *Indifference* to every Sect and Party, but that of the *True Establish'd Church*, they run into the Common Herd, and are *Deists*, *Socinians*, *Quakers*, *Anabaptists*, or *Independents*, *Turks*, or *Jews* upon Occasion, take All to be Equally Orthodox, as it suits best with their Interest: and espouse the Principles of any, that are most likely to be Serviceable to their Secular Designs. To carry on which, they can find Nine and Thirty Senses to every one of the Nine and Thirty Articles, and yet all equally True and Consistent; and tho' never so Destructive and Repugnant to Each Other, yet they can subscribe 'em all with a *Comprehensive Faith*, and *General Belief*, as so many Fundamental Tenets and Amicable Opinions. With what Impudence can these Men call this *Medley of Contradiction* the Faith and Doctrine of the *Church of England*, or pretend to be Partakers in that *Sacred Depositum*, which they so manifestly endeavour to Destroy and Annihilate? With what Conscience can they fall foul on Others as *Moderate Believers*, who have not the least Shadow of any Belief? Were the *High-Church Party* such as they represent, yet, even in this Allowance, they must Grant them the Superiority and Preference. Who can, with Patience, hear such *Ambidexters* object the *Ridiculing of Religion*, and the *Scriptures*, and *Blaspheming God*, who so Openly derive a Contempt, Mock and Affront upon 'em All, and Establish nothing, by their Sordid Compliance, but Atheism and Infidelity in the World? Can any One Believe the Word of God, that thus Distorts and

Wrests it to any Meaning, and makes it speak what Sense he pleases, to Authorize and Countenance a Secular Design? That can Justify the *Revolution* out of the *Apocalypse*, and maintain *Rebellion* out of the 13th of the *Romans*? Resolve Monarchy into *Popular Power*, and *Episcopacy* into *Presbytery* out of *Timothy* and *Titus*? These Men Use the Scriptures as an *Orvietan* to all their Poysons, to expel their Malignancy, to make 'em go down and pass Glibly off, without Danger or Injury? But to make this Matter Clear, We will sum up the *Articles* of a *Low-Church-man's Creed*. Tho' We must intreat the Reader to be Content with a *Negative Description* of it, for He has no *Positive standing Rule of Faith*.

He Believes very Little or no Revelation, and had rather lay His Faith upon the Substantial Evidences of His Own Reason, than the precarious Authority of Divine Testimony. So that if He does Suppose the Being of a God, as for the Nature of Jesus Christ, He is not concern'd about His Divinity, whether His Union is Hypostatical or Accidental, being an utter Enemy to Hard Terms in Religion. And therefore the Scholastick Jargon of the Trinity will ill suit with One of so Polite a Genius, so that He had rather be a Deist, Socinian or Nestorian, than to Affront his Own Understanding with Believing what is Incomprehensible, or be so Rude as to Obtrude on Others what He cannot Himself Explain. He Thinks the Articles of the Church too Stiff, Formal and Strait-lac'd a Rule to Confine His Faith in, and Complements 'em out of their Rigour and Severity. He Jets Loose to All Opinions, can Embrace those of Every Sect, and is too Good-Natur'd to prosecute any One for Heresy or Schism. He looks upon the
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Censuring Atheism, Infidelity or False Doctrine, as a Dogmatical Uturpation, as an Intrusion and Breaking in upon That Human Liberty, which He sets up as the Measure and Extent of His Belief. He makes the most He can of This World, being not Over-confident of any Other. However He Hopes God will be Better than His Word, and not so Cruel as to Punish Him with Everlasting Torments for a short and Temporary Enjoyment. So when He comes to Dye, He does not Trouble himself about Confession, Repentance, or Sacraments, those Formal Ordinances made to Quiet Timorous and Scrupulous Consciences, but concludes a Spiritual Guide is of no Use to One who is Going to take a Leap in the Dark. God Deliver Us from Such Church-Men, and the Church from the Scandal of such Pretenders.

The Second Criterion alleg'd, where- by We are to Discern the Character of a True Church-man, is by *His Communion with the Church*. Which Communion is here stated on a bare naked *Communicating only in Religious Offices, Prayers and Sacraments*. But if this is alone Sufficient to Entitle Men to This Sacred Character, certainly *Owen, Bates, and Baxter* were as Good Church men as Our Author, who knows in particular, that One of 'em receiv'd the Sacrament in a Church in London, Sitting, from the hands of one of his Dear Friends. It is well known how Great Patrons and Advocates they were of this Principle of the *Low-Church*, in allowing *Occasional Communion*, the most pernicious and Destructive Principle that ever the Church of England suffer'd under, and the Greatest Cloak for Spiritual Hypocrisy, for a Redress whereof she has long made Her Complaint in Vain to the *Royal Power*, and the *Assembly of*

the Nation. This is that which Blinds her Eyes, that she cannot Discern Her Enemies, from Her Friends, that she often takes those to be Such, who make no other Use of Her Offices and Favours, than to Qualify themselves more Secretly and effectually to Undermine Her. Who upon Occasion can Swallow her Sacraments, with as much Ease as formerly they did the Covenant. And take an Oath from Her, more Religiously to be against Her. A Church-Fanatick is no Contradiction in Practice and Experience, what-ever it may be in Terms. Neither is it any strange News to meet with these Church-goers, as they are called, who shall constantly frequent Her Communion, and yet keep a Presbyterian Chaplain in their Houses, to Debauch Their Families with their Extemporary Cant, and at the Hearing whereof some of this Author's Great Friends have Patiently attended, notwithstanding their Obligations to Assert the Common-Prayer. So that 'tis not in the least Impossible, but that any Man may thus openly pretend a great Outward Zeal and Affection for the True Establish'd Worship of the Church of England, and be notwithstanding, Privately as Great Friends and Promoters of the Interest of the Conventicle. There's no knowing Men's Principles, but by Their Practice, and if their Pretended Principles and real Practices thwart and interfere, We are to Judge the Man by the Evidence of the one, and not by the Profession of the Other. There is therefore something more Essential to entitle a Man to the Character of a True-Church-Man, than barely Communicating in its Offices, which the most rigid of the Fanaticks will allow, namely, An hearty promotion of its true Interests, a steady adherence to its Establishment, a strict de-

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defence of its Doctrines and Discipline and Observance of Its Rules, an Open and a Publick Appearance for its Rights and Priviledges, for its Honour and Service, when-ever they lye at Stake, or are call'd in Question. On the contrary, how Cautious are these *Low-Church-Men* in Declaring Openly their Opinions in its Favour? How will they Shuffle about, and Guard themselves with Excuses, when its Interest comes in Competition with their Own, or any ways Exposes them to Danger? Is there any of 'em that will Stick by Her in a Plunge and Distress? In this alone they are the true Disciples of Christ, when their Lord and Master comes to try their Faith and Trust, they never fail to *Forsake Him and Fly*. Have they not always Join'd Our Enemies, when any Vote that concern'd Us, or the Publick Welfare of the *Church* or *Nation* was to pass? Were they not, even the Greatest among'em, under the Pretence of being *for the Government*, industrious to Subvert Our *Constitution*, and for the *Church*, to overthrow Its *Establishment*? Let their Principles be what they will, Interest alone is that they Act upon, which will make 'em Trim and Comply with any Party, look one way and Row another, protest for the Communion of the *Church*, and Betray it, whenever they can do it, with Safety and Advantage. And yet these Religious *Double-Dealers*, in Our *Author's* Opinion, are as stanch Church-men as Himself, and may perhaps as justly lay Claim to the Character. Who here under a Pretence of Inveighing against a Man of no Religion, has so cunningly manag'd His Point, as if He insinuated, that a Church-man might Comply with any, and *If the Communicating with Dissenters, can give any Men the Title of*

Church-men, I own they have the best Claim to it of any under Heaven: And I think 'tis a Question of no great Difficulty to be Decided, whether One had not as well profess no Religion, as espouse one Notoriously false, made up of Inconsistencies and Self-Contradictions, of Superstition, Heresy, and Enthusiasm. We are here told they *All agree in Worshipping God, and Differ only in Modes of Worship*. By this we may Guess what Our *Latitudinarian* Writer means by *Modes of Worship*, that is not only the whole *Orders and Discipline* of the Church, but most of its *Essential Doctrines and Sacraments*, which are it seems, things *Indifferent* in their Nature, to be comply'd with or *Rejected* at pleasure. But before I dismiss this Paragraph, which is very full of kind Inuendo's to the Dissenters and *their Nearness to the Church of England*, which they would make much Nearer, it may not be amiss to Observe another Pernicious Mistake, wherein the Division of the Church-Members is brancht out into *Men professing some Religion, and Men professing none*, as tho' Some *Atheists* were Men of Religion, and he Intimates who they are, viz. Such as don't pretend to be *Church-Men*, but go often to *Church* or *Conventicle* (here insinuated if not allow'd) with some Signs of Devotion. These it seems are *Friends*, and must be Spar'd, for 'tis well known how Serviceable they have been to This profligate Party, which consists of such a Majority of 'em, that their Interest and Character is chiefly, if not wholly supported by Them.

So that if, as the *Whole World* has allow'd, the Company a Man keeps, and the *Friends* he makes Use of is the best Distinction of his Character, a *Low-Church-Man* is One, who tho' He professes Himself to be of the Communion of the

the Church of England, and sometimes Joins in Its Religious Offices, in Prayers and Sacraments, yet He has that Tender Regard to Weak Brethren, that upon Occasion, He can see the Inside of a Conventicle, be of any Synagogue, but that of Satan, and can Shew more Signs of Devotion, at the Heat and Rapture of an Extemporary Cant, than at the Cold, Flat Forms of the Ungifted Liturgy. He is of such a Condescending Spirit, that rather than Offend Religious Ears, He will Silence the Unblessed Sound of an Organ, and so careful to Avoid All the Reliques of Popery, that he will not by any Means Chant his Litany or Creed, but before Sermon can Whine out a Long-winded Prayer, and in Nothing more shews His Obstinacy against Superstition, than in Standing Stiff at the Name of Jesus. He can dispence with that Idolatrous Posture of Kneeling at the Sacrament, and that He may not Lose my Lady's Favour, He will Christen the Child at home, and Omit the Sign of the Cross. If His Presbyterian Patron requires, He can leave off the Surplice, and rather than give Scandal in Lawn, can even Consecrate Scotch-Cloth. To serve His Good Old-Cause, he can quit his Dear Moderation, and warmly express his Zeal at Elections, where He can Charitably Insinuate Men of the Clearest Reputations, Fortunes and Families, to be Enemies to the Government, Jacobites and French Pensioners. And if his Merit and Friends advance Him to be a Member, neither the Interest of Church nor State shall Bribe Him from being Grateful, as being a Man of that steady Honour and Conscience, that He will never Betray the Trust repos'd in Him. There is too Great a Party of these, their Neighbours must know them, and I hope for the Honour of Religion, will never call them Church-men.

The Third Criterion propos'd to Judge a True-Church-Man by, is his Life and Conversation. Now tho' tis certain, that True Principles ought to have that Power over a Man's Actions, as to render 'em conformable, yet 'tis as certain, that a Man's Faith may be Right, and yet His Practice wrong. There is not such a Necessary and Irresistible Influence from the Understanding over the Will, but that the Conscience may clearly apprehend one in Sin and Error, and at the same time, Explode and Disallow it in Judgment. So that Ill Lives must not be charg'd upon the Doctrines and Principles of a Church, nor the True Part of the Church of England condemn'd, because some of its Members do not come up to its Doctrines. There is no Church in the World, that has laid stricter Rules of Vertue and Morality on her Sons, than the Church of England, but nevertheless it cannot be expected, but that she must have some in Her Communion, that cannot rise to that pitch of Holiness and Perfection she has enjoin'd, and that may be Guilty of some Errors and Miscarriages in their Lives. This is the Common Misfortune, not only of Her self (who has Guarded the most Cautiously against the Objection) but of all Other Churches in the World, and can't be otherwise, as long as they consist of Men. These are the Excrescencies of Its Body, and are to be lookt upon as Preternatural Tumors, which may indeed a little Disadvantage Its Beauty, but no ways reflect on Its Constitution. But why that Catalogue of Enormous Sins here mention'd, Drunkenness, Swearing, Adultery, Fornication, &c. should with a Sly Inuendo be put as a Distinction of Her Professors, will be found as little accountable for in Reason, as 'tis manifestly False

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in Experience. If these General, Scandalous Imputations have not some Particular Aim and Object, they are meer Arrows shot at random, and the Effects of Envy, Spight, and Malice, casting about their Venom, in hopes it may Light upon some, that may have the Misfortune to come in their Way and Reach. This was the Old Policy of the *Fanaticks*, to draw a *General Character*, and to leave the Application of it, to those whose *Humour, Interest, or Revenge* cou'd induce 'em to appropriate it to their Enemies. This Specious Pretence to Godliness, and *Sanctify'd Railing* against Vice, smells so strong of the *Pharisee*, that 'tis always to be suspected to be the Mask and Disguise of Hypocrisy, to cover Scandal in those that *Deserve* it, and to derive the Reproach of it upon those that do not. Now if to *Recriminate* were an Argument, how easy were it to Retort this Objection upon the *Low-Church Party*, which has been the meer *Conflux* and *Sink* of *Debauchery*, the very *Refuge* and *Asylum* of *Villains* of all Sorts, Sizes, and Characters? when they have been Spew'd out of the Communion of the *Church*, there they never fail'd of a kind Treatment, and a favourable Reception, as Persons of their Own Colour, Hue, and Complexion, enraged against the *Church*, ready to undertake any Villanous Design, and to join in any Conspiracy to Subvert and Over-turn its Constitution. And now with what Face can these Men call out for *Church-Discipline*, who are such a Standing Mock and Affront upon it? What a *Solemn Ridicule* is it for those, who have always made Use of such Lewd, Profligate, and Scandalous Instruments to manage their Cause, to Declaim upon *Ecclesiastical Authority*, and

Church Censures, and to tell Us they lie under *Restraints* and cannot be duly Executed. But I desire them to tell Me, *Who* have occasion'd these *Restraints*, who have been the Obstacles and Impediments, that have stept in betwixt their Power and Execution, and have so scandalously prevented it? To whom does the Church owe its Weakness and Impotency, but either to those *Supream Officers* that are its Judges, who have stopt that Power in themselves, or have given it out of the *Church*, and Betray'd that Sacred Branch of its Prerogative, Its only Support and Defence, into the Hands of the *Civil Power*? What a wretched Instance had We of this in the *Last-Convocation*? Wherein the *Lower-House*, well-knowing what Mischievous Effects the *Unlimited License* of the *Press* had produc'd, to corrupt and destroy, both the *Religion* and *Morality* of the Nation, wisely interpos'd, to put a Stop to the Growing Evil, by selecting out of that Infinite Number, that *Swarm'd* up and down, one of the most *Atheistical Pamphlets*, that ever was suffer'd to be Publish'd in any *Christian Church* and Government; and passing their Just Censure upon those Damnable Tenets and pernicious Principles, that so evidently over-turn'd all Christianity. Both the *Book* and the *Author*, if He had been apprehended, had undergone the same Just Fate in *Ireland*, which had set a very handsome President for the *English Church* to follow, who certainly ought not to be less Jealous or concern'd for their *Interest, Doctrine* and *Honour*, which were all so Visibly struck at. How notoriously impudent and barefac'd were not only the Professors of *Deism, Socinianism, Heresy, Atheism*, and all sorts of *Infidelity*, together with the *Patrons of Rebel-*

lion, Regicide, Republicanism and Paganism, with all their Scurrilous and Reproachful *Writings*, (enough to sink a Nation) let pass up and down amongst us with Freedom and Impunity, I am unwilling to say Approbation? and was it not then High time for the Church to begin to Exert Its Authority, and to execute that Power deriv'd to it, as well from its *Primitive Constitution*, as Lodg'd in it by the *Legal Grant*, and Corroborated by the *Civil Establishment*, to prevent so Threatning a Danger, by Branding one of the most Notorious *Offenders*, for a Dreadful Example to the Rest.

And could one Imagine, that so Laudable, so Pious and so Necessary a Design, upon which the Welfare and Subsistence of our *Government*, as well as *Religion*, depended, so much for the Honour of the *Kingdom*, as well as the Glory of *God*, should have been Openly Oppos'd and Prevented by those who were the *Legal Sworn Executioners* of this Power? And that when such a Vile and *Desecrable Wretch*, as *Toland*, stood in Competition with the Church, that She should Lose Her Cause, even by Her Own *Judges*, and in Her Own *Court*? But it seems, there was something more at the Bottom. If this *Censuring* was carry'd on, they did not know where it might end, and some *Dear Friends* might come under the Lash of this *Ecclesiastical Scourge*, and accidentally partake of that Punishment, which was design'd only for Enemies. This was a Tender Point, and made a *Self-Conscious Prelate*, with wise Precaution, step in to Guard against that Danger, which so visibly threatn'd him. But the Courage and Resolution of the *Lower House*, that would not be born-down by any Opposition, tho' from never so *Powerful a Party*, obstinately persisted

in their just Endeavours, and charg'd *Error and Heterodoxy* on One of the most Considerable Members of the *Upper House*, in mis-representing, distorting, and corrupting the true and Genuine Scope and Sense of the *Articles of the Church*, which seem'd to be a *Work* fram'd with so pernicious and treacherous a Design, as if the *Author* intended to lay these *Sacred Boundaries* of Our Faith wide Open, to let in all Our *Enemies*, of whatsoever Persuasion, into Our *Communion*, to Triumph in the Ruine of the Doctrine, Discipline, and Constitution of Our *Church*. This Pious Piece, which was a Draught of the *Author's Diffusive Charity and Moderation*, was, it seems, Contriv'd to have led the way for that noble Design of Arch-Bishop *Tillotson*, in the Beginning of the *Last Revolution*, to have fetch'd in All Dissenters upon the same Bottom with that of the *Church of England*; and, by altering, circumcising and abolishing its Rubrick, Liturgy, and Canons, to have Establish'd the *Low-Church Party* upon their Own Universal and Comprehensive Principles. But the *Clergy* cou'd do no more, than Express their Just Zeal in this Matter, and were forc'd, at length, to make their *Appeal* to the *Press*, where, We doubt not, by those excellent *Specimens* they have already given the World, but that they will make good their *Charge*, and vindicate the Honour and Faith of their *Native Church*, against all the false and scandalous Representations a *Forreign Invader*, and a *False Defender* can call upon 'em.

Let therefore these Persons be asham'd to impose upon the World, with the idle Pretences of the *Inefficacy*, and *Restraints of Ecclesiastical Power*, and *Discipline*, which they themselves

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have thus Weaken'd and Enervated, and, in time, had not an *Opportune Providence* interpos'd, would have utterly annihilated and destroy'd. And to Colour this Design a little over, and make it look a little more plausible, instead of this *Ancient, Primitive Discipline* of the Church, which for so many Ages has, like a Rampart, secur'd its Religion from *Vice and Immorality, Schism and Heresy*, we must have substituted in its Place, a *Society for the Reformation of Manners*, wherein every *Tradesman and Mechanick* is to take upon him the Gift of the Spirit, and to expound the Difficult Passages of Scripture, and every *Justice of Peace* is allow'd to settle Its Canon, and Infallibly Decide what is Orthodox or Heretical. And now to what end or purpose must all these Alterations be made, and this Mungril Institution be brought into the Church? But only to Insinuate an Insufficiency in Its *Discipline*, to over-turn its *Ancient Genuine Constitution*, to betray its Power into the Hands of *Lay-Eldership* and Fanaticism, and to leave it dependant and precarious on the Will and Humour of the Senseless and Giddy Multitude? Thus, in all their Proceedings, This Party, to Curry Favour with the People, the main Instrument and Engine of their Designs, have complemented'em at no less an Expence, than the Corruption of the *Faith*, the Subversion of the *Discipline*, and the Alienation of the *Rights, Powers and Privileges* of the *Establisht Church*. And yet, these are the Men that Boast of ther Sanctify'd Lives, and so Devoutly Reproach Those of much Better, and who actually shut Others out of that Church, to which They have not the least Claim themselves: but are so Unqua-

lity'd to enter it, that they won'd avoid, both the Name and Place, did not they want a Cloak for Their *Sly Impieties and Immoralities*; and hope, that a pretended Zeal for Religion, shou'd Atone for their *Real Enmity to the Church*.

Now, tho' We are Unwilling to Recriminate, yet in Drawing a Low-Church-man's Life, We must do Him This Justice, to set it out in its Proper Colours, and to the best Advantage; and to let the World know, That He is as Good in His Actions, as He is in His Principles. Tho' He is as much a Friend to the Sin, as He wou'd represent his Adversary, the High-Church-man, yet He is a Bitter Enemy to the Scandal; and as for those *Enormous Crimes* of Drunkennels, Fornication, Adultery, Swearing, &c. He hates'em in Nothing, so much as in the Name and Discovery. He shews Himself an Entire Master of the Saint's Perfection, Hypocrisy; and can, with an Outward Simplicity, Varnish the Blackest Villainy, and make Faction, Knavery, and Rebellion pass for Religion. No wonder that He, who allows such a Latitude to His Thoughts, shou'd no less Indulge it in His Life. He is, in every Thing, for the Liberty of the Subject. He looks upon Matrimony as too Great a Confinement, and is not for Stinting His Pleasures to Either Sex. But takes Care to Manage his Private and Sly Intrigues so closely, as to keep himself out of the Reach of that Spiritual Correction, which he is so Forward to bring upon Others. He is always Declaiming against the Vice of the Age, and the Insufficiency of Our Laws to Restrain it, and more securely to Cloak it, He Screens Himself under a Pretended Society, to Reform it. But whatever Protection, or Advantage, the Name of Religion may, by the

Unwariness or Design of Others, gain these Men, I am sure it can bring nothing but Scandal and Reproach upon the Church. Never let a Sacred Name be thus Prostituted, to Countenance Wickedness, or take off any Part of the Shame and Infamy that Belongs to it.

The Fourth *Mark*, We have of a *Church-man's* Character, is his *Loyalty*. That *He is True to the Interest, both of Church and State, as by Law Establish'd*. This indeed, He justly tells Us, *has been the Glory of the True Sons of the Church of England*. And being something Conscious, how little Claim the *Low-Church Party* cou'd, in Right, lay to this Character, which they have so Basely Violated, he very Cautionously Guards them with a Distinction, contradicts what He had just before Laid down, and accuses the *Church of England* of False Doctrine, being Convinc'd, that her Principles, relating to Government, were utterly inconsistent with, and repugnant to Their Practices. To wipe off which Reproach, He insinuates, *She has press'd the Point of Obedience and Subjection too far, even to the setting up Arbitrary Power, and the Will of the Prince above Law*. But He recalls himself, and tells Us, *That this is a Misrepresentation of the True Doctrine of Obedience, taught in Our Church, which was Oppos'd to Faction and Sedition, not to a Legal Government*. This is Strange Incoherent Shuffling, and shews Our Author to be Press'd with an Objection, whatever Our Church is with Her Doctrine. For a true Knowledge whereof, this Paper has very justly directed Us to her *Homilies, Liturgies, Canons, &c.* Wherein I defy the *Author* to shew Me any such Silly, Time-serving and Rebellious Distinction, as is here alledg'd of a *Le-*

gal Government. We find *Passive Obedience*, as 'tis *Stated* there, without any Limitations, or Exceptions, and as no *Conditional*, but as an *Absolute Duty*. Let the *Consequences* of it be what they will, we are not to consider them in Submission to any of God's Commands: the Question is, whether, as 'tis thus Explain'd, it does not stand ratify'd by the *Divine Authority*, and the *Express Words of the Scripture*. That this was the Opinion of *Our Church*, as well as *State*, our *Lawyers* as well as *Divines*, I shall appeal only to the plain Words of the *Oath of Allegiance*. I shall not enter upon this Argument, which of late Years has been so fully Discuss'd, that it has left the Point under no Doubt, or Ambiguity. If there is a Revolution in Mens Opinions, together with Times and Circumstances, this Doctrine however will be found of an *Eternal and Indispensable Truth*, and is as much the greatest Guard and Support of *Government*, as 'tis the noblest Distinction of the *Loyalty of Our Ancient Church*. What *Prince*, or *Government* can be safe, where Our *Author's Principle* is admitted, That *Obedience is a Duty only Owing to settled Governments, administered by Legal Methods*? For, if the People are to be the *Judges of the Legality of Princes Actions*, and every Misconduct, or Male-administration is a *Forfeiture of the Crown*, Obedience is so precarious a Duty, that it loses its Nature, according to the *Humour, Will, or Faction* of the Multitude, and there can be no such thing as *Rebellion* in the World, which never yet wanted a *Legal Pretence* to Justify it. But to give this *Position* a New Turn, least it might be made Use of against Themselves, We find Our *Author Softening and Tempering* its

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Rigour, and telling Us, that in All Governments, in the Imperfect State of this World, there ever have, and will be, several Faults and Miscarriages in the Administration. And how easy it is to improve, exasperate and blucken those with the worst Colours, to the Subversion of any State, we need recur no farther for an Example, than to the Misfortune of that Best, as well Unhappiest of Kings, Charles the First.

But considering the pernicious Consequence of this Political (for it can never be Term'd Religious) Tenet, what a Paradox is it, to hear Men professing it, Inveighing against its Natural and Necessary Product, Faction and Sedition, and Imbroiling Government? Which is a piece of Harangue Calculated for the Late Reign. In which, if any of Those Gentlemen, here Struck at, shew'd Themselves Uneasy, through a Tender Concern for the Safety and Welfare of the Nation, as well as the Preservation and Establishment of the Church, it is to be Charg'd on That Party and Ministry alone, which so Visibly Endanger'd Both. If his Majesty's Person, or Authority, was brought under any Disregard, or Contempt, it was owing to Their False Counsels, and Ensnaring Practices; who, to accomplish their Own Private Ends, had Trick't and Betray'd Him into a Jealousy of his Best Friends, and a Confidence in his, and His Kingdoms Worst Enemies, in such a Base, Treacherous, and Undermining Sett of Fellows, who were pos'd as so many State Machines, ready to Say, Do, or Be any Thing, as they were Acted by those behind the Curtain, to Amuse the People, and Pick their Pockets. To Maintain this Nuisance of the Nation, such prodigious Summs were Lavish'd, as may Entail a standing Debt upon Our Poste-

rity, and made Us as Poor at Home, as they had represented Us Scandalous and Contemptible Abroad. To Remove these Publick Blood-Suckers, that had brought Our Kingdom and Government into a Consumption, was the Noble Design of these Patriots, who were for Disabusing the King, clearing that Mist they had cast before his Eyes, and representing the Danger, they had brought his Honour, Interest and Crown into. To prevent which they shew'd him the Necessity of Establishing a Triennial Parliament, to secure it from that Corruption and Bribery a great Number of its Members stood so scandalously convicted of? That for the Satisfaction of his People, the Publick Accounts ought to have been stated, and the Mis-application and Embezzlement of that vast Quantity of Money, and Forfeited Estates laid Open, that at least we might have seen, how we came so Deeply involv'd in Debt. That the Treaty of Partition, instead of bringing Us an Honourable Peace, had not only brought a General Disgrace upon Our Selves and Allyes, but had engag'd us further into War and Ruine. With many other Great and Enormous Grievances, enough to sink and subvert Our Constitution. On the other Hand, This Party, thinking themselves not Secure, Labour'd hard for a Standing Army, to keep the Kingdom under Terror and Slavery; that failing, they brought a Mob on the House of Commons, to hinder their Impeachments; and to fright them into the Betraying that Great Rampart of the Common Rights and Liberties; and at last, forc'd the King, as contrary to his Own Interest, as that of the Nation, to Dissolve this Parliament, whose utmost Endeavours and Consultations were to settle and establish Both; and who, in all their Votes, had shewn themselves the Best

Best Patriots, and the most Resolute Assertors of the Honour and Liberty of their *Country*, and the Power and Privileges of their *Establish'd Church*. So that this Scandalous Reflection here of *Sedition* and *Faction*, which is in particular Charg'd upon *Sr. John Packington*, who had the Honour to be One of those Worthy Gentlemen, that so Gloriously Signaliz'd themselves in the Defence of the Nation, is a General Brand and Reproach upon the *Whole Body of the House of Commons*, who, to prevent any false Representations of them, have, by *Order of the House*, Printed their Reasons in their Addresses to his Majesty, which will for ever stand as an Undeniable and Immortal Vindication of their Proceedings.

And now, if there were some Administrations in the State, which *Those Gentlemen*, out of a sincere Love and Concern for the Welfare of their Country, thought themselves Oblig'd, not only to express their Dislike of, but, as became the Duty of their Post, to endeavour to Redress; it were to be Wish'd there had not been some Miscarriages too in the *Church*, and such a Misconduct in some of its most *Considerable Officers*, as they cou'd not, without Trouble, see who were *Friends* to its Constitution, and Well-Wishers to the *Order*. Whatever Reasons might have induc'd Others to exercise their Authority in *Doubtful Cases of Blood*, yet These might have Exempted themselves from that *Jurisdiction*, and Wav'd a *Privilege*, which any One wou'd have gladly avoided, even in an *Ambiguous* Matter, and much more, where it seem'd to run Counter to the Common Sense, and Express Law of the Nation. If in this, and some other Publick Transaction, with which the *Clergy* were not Obliged to Inter-

meddle, some of 'em had *Prostituted* their *Character*, and deriv'd an *Oodium* on their Persons, they cou'd not Blame those who were Concern'd for Both, if either in their *Conversation* or *Writings*, they did not allow that *Respect* to such of their *Spiritual Fathers*, which as they thought due to their Sacred Function, was in some Measure forfeited by those that sustain'd it. Who, whether They were *Courted* or *Brib'd*, or out of a mean and sordid Compliance, upon *All accounts*, fell in with the *Humour and Fancy* of Those, who long'd to see the *Order* Betray'd, and Its Honour and Dignity Expos'd and Violated, and who were profess'd Enemies to its Establishment, and Constitution. The *Favour and Tendernefs* shewn to this Profligate *Fanatical* Party, and the *Ill-Usage* and *Insolence* express'd to those of their Own Clergy, who did not only Deserve, but might justly Demand the contrary, and who were Excluded out of Preferment, Brow-beaten, and Abus'd for Vindicating the Doctrines of their Church, from *Their Heterodoxical Mis-representations*, might be thought a sufficient Cause, as well to prevent this Scandalous Objection of Failure, in point of *Canonical Obedience*, as to justify that Open Complaint they have laid to Their Charge. These *Defects* in Our *Governours Ecclesiastical and Civil* were so Great and Manifest, as ought perhaps, by Every Good Man, to be Lamented, but by None cou'd either be *Conceal'd* or *Excus'd*, unless 'twere to the Publick Prejudice of the Kingdom, and the Eternal Disadvantage and Ruine of the *Church*. The Case of the Bp. of *St. Davids* is a notorious Instance, to whom the exposing the *Episcopal Order* is to be justly Imputed: but had they went through

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through with their Designs, they had receiv'd the *Thanks* of the *Publick*, for that *National Piece* of Justice. But the Keeping in *Another* that was equally as Notoriously Guilty of the same heinous Crime, and that purely to *Serve a Turn*, did not give a little Scandal and Offence to those who expected Impartiality and upright Dealing from a *Spiritual Court*, Judging over an *Affair*, which so highly concern'd the Honour and Reputation of the Clergy. And if *that* was a little better consulted, We shou'd not hear those *Imprudent Invektives* so frequently call upon 'em by their *Visitors*, in their *Charges* and *Sermons*, out of which the *Laity* gather such *Scandalous Materials*, to asperse and abute their *Ministers* by this *Holy Example* set before 'em. *But if to Expose Failings where they are, or to make them where they are not, was never any part of the Spirit of Our Church*, how exactly some Men act by its Rule, and whether He that so much pretends to the *Revelation of the Spirit*, has had this *Spirit* upon him, let the World Judge. If *Railing*, as 'tis suppos'd here, is a *Title to the Church*, it is the only Qualification these *Low Churchmen* have to lay Claim to it, who have been resolv'd to make their Party Good one way at least, and to shew themselves no ways Deficient in *Lying*, *Scandal*, and *Reproach*, whatever they were in *Wit* or *Learning*, *Good Language* or *Good Manners*. One Notorious Instance whereof I cannot but take particular Notice of, which to the Shame and Disgrace of Our *Nation*, *Church* and *Government*, has been suffer'd so Openly and Impudently to appear every where, I mean that *Fanatical* and *Villainous Blaspheming* the *Sacred Person* of *King Charles the First*, together with All his *Royal*

Offspring; whose *Lives* and *Actions* have been so basely Bely'd and Traduc'd, and their *Reigns* and *Characters* so infamously Mis-represented and Abus'd, that this *Blessed Prince*, who so bravely Seal'd Our Faith with his *Blood*, has, as 'twere, undergone a *Second Martyrdom*, and felt a Double Share of *Malice*, *Revenge*, and *Murder* in his *Memory*. What was the Aim of this *Rebellious* and *Damnable Design*, was too apparent, by that *Glancing Turn* they gave their Scandals. For, besides wounding the *Church of England* in the most tender part of Her Honour, they thought this was the most effectual way to Destroy it, by deriving such a Reproach upon the *Last Relique of the Royall Family* (which God, out of his Mercy, has preserv'd as Its Last Support and Only Defence) to have first *Excluded Her* out of Her *Subjects* good Opinions, and afterwards out of *That Throne*, to which not only Her *Successive Right*, but Her *Personal Merit*, has, by Good Providence, Advanc'd Her. And we need not question, tho' Her *Mercy* and *Piety* will prevail upon Her, to forgive Their wicked Intentions, yet Her *Prudence* and *Policy* will effectually Guard both Her Self, and Her *Church*, Her *Government* and *Religion*, for the future, against such *Faithless*, *Treacherous*, and *Insidious Enemies*.

And now, if We come to take a further View of a *Low Church man's Life*, We shall find His Behaviour, in relation to the *Publick*, exactly correspondent to what He does in *Private*: He can strike in with All Governments, but is True to None. When a Court favours it, He can make *Passive-Obedience* a *Primitive Doctrine*; but a Revolution can give a new Turn to his Thoughts, and quickly change His *Passive Quality*,

Quality, into an Active One; and His Evangelical, into a Legal Duty, Owing only to Settled Governments, Establish'd by Their Own Laws. What He Defended in One Reign, He can Condemn in Another; and be in every thing His Own Reverse. He is so tender in bringing an Accusation on the Church of England, for carrying its Doctrines too High, that He thinks they can never be sunk Low enough; and is resolv'd not to Press his Obedience so far, as to make Himself an Example of it. If he has any Settled Principles, they are for Republicanism and Presbytery; and to shew himself as True a Patriot of his Country, as a Son of His Church, He would Vote His King a standing Army, to Defend the One, and give up all the Powers and Priviledges of the Convocation, into His Orthodox Bishop's hands, to support the Other, as being the most secure Guards against the Subversion of Laws, and Our Civil and Religious Rights, at the Will of the Prince. He is Openly a professed Enemy to all the Arts of Sedition and Faction, but nicely understands the Secret of Privately Embroiling Government; and can Bribe a whole Nation, to Betray their Own Interest, to support His; and Lavish away the Revenues of a Kingdom in Taxes, to set himself up upon Its Poverty and Ruines. He sticks at no Villany to carry on His Design, and tho' He Inveighs as much against Rail- ing, as Sedition, can as Slyly Act the One, as the Other; and under the Pre- tence of Excusing, can more Effectually Expose, the Defects of his Governors. His Conversation, and Writings are both of a piece, full of Malice and Hypocrisy, wherein He always Personates the Character of a True-Church-man, more Dextrously to Betray it. But, God be thank'd, this was never any

part of the Spirit of Our Church, which always instill'd more Loyal and Religious Lessons.

The Fifth Characteristick of a True Church-Man, is drawn from his Conformity to the Discipline of the Church. He is One (says Our Author) who takes the Measures of his Behaviour, as a Son of the Church, from the Rule that Our Church herself has laid down for His Direction in her Liturgy and Rubrick, Her Articles, Homilies and Canons. This is the Rule, in Subordination to the Holy Scriptures, which Our Constitution has laid down as the Distinguishing Mark of Its True Disciples. From which we are told there are Two Sorts of Men Deviate, those who transgress its Bounds, and those who come not up to them, Both which our Author calls *Dissenters on either Side*. Now if we examine this Distinction, we shall find Our Acute Writer, with His Usual Sagacity and Penetration, making Another Division, but with One Member, for a Dissenter beyond the Church is a Bull, and meer Contradiction in Terms. For the Principles and Doctrines of the Church of England are carry'd up to the utmost Height, Pitch and Extremity of the Christian Religion, and if a Man Believes and Practises them, according to Her Injunction, it is impossible He should Err beyond the Rules of the Church. To put any Shadow of Sense upon This Distinction, We must suppose, that there are some Men that fully and entirely conform to all the Injunctions of the Church, and have a Sort of Supererogatory Religion besides, and beyond what is therein commanded. And who they are to whom this Imaginary and Utopian Character belongs, We must be contented to wait for Information, 'till Our Author thinks fit

to Reveal His Secret. But I am apt to think, ~~for~~ That He is *himself* as much in the Dark as he has left his *Reader*. For 'tis evident this Character cannot agree to any Person before Describ'd, Whom He has all along drawn, as One that does not come up in the least to the Rules of the Church, even the most Solemn and Necessary Duties enjoin'd in it, as frequenting the Church, and *Communicating in its Religious Offices*, attending to Its Doctrines Preach'd therein, and partaking of the *Prayers and Sacraments* of the Church, all which He is said positively to Neglect and Omit, and to be so far from shewing any Signs of Devotion, that he has not the least Sense of God or Religion, that he is a meer Heathen and Infidel, believes nothing, but lives like an *Atheist*, is a common *Drunkard*, *Swearer*, *Adulterer*, *Fornicator*, and is posselt with a *Legion of Sins and Devils*, and to Close and Finish his Picture, is a Debauch'd *Rake-Hell* and *Rebel*. But now Our Author considering the Matter a little Better, is for *Varying* his Character, and tells Us, he is a Man of most *Exalted Pretences*, that he *Goes beyond the Rules of the Church, even up to Superstition*. This is a strange *Mixture and Medley* of a Man, a meer *Hyppocentaur* in Religion, that is Both an *High-Church-Man* and a *Low-Church-Man*, both *Above* and *Below*, *Beyond* and *Beside* the Rules of the Church. What most Incomprehensible Nonsense is this? He might as well have told Us, that the Character of a *Bishop* was an *Utter Enemy to Episcopacy and Monarchy*, a great *Favourer of the Presbyterians*, no *Friend of the Common-Prayer*, One that *Believ'd neither the Articles, nor Homilies of the Church*, and never conform'd to the *Rubrick or Canons*, that *hated Confirmation*, and

was for *altering the Form of that, and other Parts in the Liturgy*; that was for *Complying with all Sorts of SeSa-rists*, and was for *introducing them into the Communion of the Church, by a fine Stratagem of Comprehension and Moderation, without Episcopal Orders*; and in short, was both in *Principle and Practice*, a *Latitudinarian*, and a *Low-Church-Man*.

And now, who would Believe this Contradictions and Inconsistent Character? And yet might He not, with the same Reason and Justice, Couple such *Disagreeable Jargon* together? Could Our Author find any Credit, if He told Us, that He knew a certain Bp. in the Church, who, in King *James's Time*, preach'd down the *Popish-Plot*, which He had preach'd up before, in the *Beginning of that Reign*, that He was a *Friend and Coadjutor to L. Ch. J. J.* Yet, that in the *Beginning of the Revolution*, He *Courted the Dissenters*, and gave the *Holy-Communion*, in a *Church at London*, to an *Eminent Presbyterian-Precacher*, *Sitting in a Pew*. Why wou'd not this be Exploded at first View, as *Monstrous, Absurd and Incredible*, for a Bp. of *the Church of England*, thus to prostitute and betray his *Sacred Function, Trust and Character*? And yet, Our *Author* perhaps wou'd *Reply*, that some Men can do any thing with Gravity in their Looks, and the Name of God in their Mouths; that they can *Act* at one Time *Below*, and at another Time *Above the Rule*, as the Prospect of *Preferment* directs 'em. That they cou'd *Sacrifice the Orders of the Church*, confer them on *Deists, Socinians, or Lutherans*, without the *Sacrament*, and like so many *Anti-Pauls*, become *All things to All Men*; and when *Convenience Offer'd*, Maintain,

that

that the *Doctrines* and *Precepts* of the Church, are but about *Modes*, *Trifles* and *Indifferent Things*, whilst those, who never Deviate from them, are *Stiff*, *Squeamish* *High Church-men*, that will stick at Betraying Its Honour, Doctrine and Authority.

Perhaps, if we wou'd ask him, what Character *Sr. John Packington* has, and Deserves in the Country, He wou'd be apt to Insinuate that He was *High* for the *Divine Right of Episcopacy*, *High* for the *Uninterrupted Succession*, *High* for the *Liturgies* against *Extemporary Prayers*, *High* for the *Primitive Doctrine and Discipline* of the *Ancient Church*: And, perhaps He wou'd add, that He much Lamented the Destruction of the *Episcopal Church* in *Scotland*, and shou'd be for Addressing Her Majesty to restore it, that He believes *Separation* from the *Church of England*, to be a Damning Schism, and our reverend *Libeller's* dear Friends the Dissenters, to be in a very *Dangerous State*, notwithstanding the *Toleration*. And Ten to One He would Whisper, that He is an Enemy to all *Accommodations*, to *Comprehension* and *Trimming Moderation*: that He is so *High*, as to Observe the *Traditional Customs*, as well as the *Written Laws* of the Church, that He always Bow'd very Low towards the *Altar*, and at the Name of *Jesus*. And to Sum up His Character, perhaps He wou'd not omit His Hatred to *Conquest* and *Translations*, tho' the Last he might have the greatest Reason to wish, of any Man in the *Diocese*. Now what a Formidable and Dangerous Character is this? Was is it not enough to *Exasperate* his *Diocesan*, to try his utmost Power and Interest amongst his *Clergy* and *Tenants*, and with the most frightful Menaces and Threats, conjure them not to Vote for such a

Bitter Enemy to the *Church of England*, and such a Pernicious Patriot to his Country? but that they wou'd Espouse the Person He recommended, whom He wou'd assure upon His *Episcopal Word and Honour*, deserv'd not the least of this Character, but was as *Point Blank a Contradiction*, to Every Particular, as Himself. That He was a Man, so far from being given to *Superstition*, that He believ'd nothing at all in Religion, and that He shou'd be ready to Satisfy the Country, if they wou'd be so kind as to Chuse him, that He wou'd be a *Deist*, *Socinian*, or *Republican*, or any thing to promote their, and His, and the Churches Interest; and in a word, a *Thorough-Pac'd and Season'd Low Church-Man*.

But to let Our Author right in his Distinction of an *High Church Man*, and *Low Church Man*, I will for once be so kind and Charitable, as to tell him a Secret, I believe he is not acquainted with. Namely, Who was the *God-Father*, and Original of these *Party Names*, viz. No less a Friend to the *Church of England*, than his Dear Country-man, Mr *Baxter*; who (in his Answer to that Great *Pillar and Light* of Our Church, the Venerable Mr. *Hooker*) first Broach'd this *Canting Distinction*, which He cast upon that *Apostolical and Primitive Writer*, as the greatest Brand of Reproach, and as the most *Inodiating Title* (as indeed 'twas in those times of *Rebellion and Confusion*) that could be fix'd upon a Man's Character, to mark him out for the *Fury* and Destruction of the Multitude. Now I appeal to the *Whole Body* of the *True Sons of the Church of England*, whether the Application of the Name of *High Church-Man*, to Such a Person (who was as great an Honour and Support to it, as ever She enjoy'd) be not as manifest a Proof of Our Author's

Author's Ignorance, as 'tis of His Malice, in falsely representing and appropriating it to wrong Persons. And what other Design he could have in this, but to *Expose the Church*, and its *True Members*, I leave them to Judge. So that I hope He will give Me leave, to place the *Fanatick and Dissenter* on its Proper Object, upon this Vile *Latitudinarian Party*, Who can go on any Side of the Rule, and Comply with any Principles, to promote and establish their Interest, which is the *Rubrick, Articles, Homilies and Canons*, by which they direct themselves, and for which at any time, they are ready to dispense with, or give up *those* of the Church. And now, with what Impudence can such *Wretches* presume, to take upon them the *Sacred and Inviolable Title* of the Church, who are thus for Sinking it into the *Lowest Degree* of *Presbytery and Ruine*. That is not only for betraying its *Constitution, Rights and Liberties*, but for corrupting its *Doctrine*, and Undermining the *Civil State and Government*, upon which alone it depend; and reducing the Kingdom into *Anarchy, Atheism and Desolation*? If therefore they will make any *Distinction*, let it be of *Churchmen and Atheists, High-Church and No-Church*.

From hence We may Draw a *Low-Church-Man's Character*, in relation to Church-Government and Discipline, That He is not One of Exalted Pretences to it, and never Goes Beyond the Rule of the Church. He looks upon the *Homilies* as tolerably Good, for the Time they were Compiled in; but, that they Contain some *Doctrines*, not so Suitable to This Age. Being a Man of a *Condescending and Peaceable Temper*, He is for making the *Articles and Liturgy* to Comply with *Tender Consciences*, and so very Charitable, as

to let his *Dissenting-Brethren* even into the *Enjoyment of the Church-Revenues*. He will not maintain the *Divine Right of Episcopacy*, for fear of Offending the *Reform'd Churches Abroad*; and to please his *Dear Friends, the Fanaticks*, at Home, will in case of Necessity, Allow even a *Lay-Brother* to Ordain a *Presbyter*. He thinks the *Ecclesiastical Canons* an *Encroachment upon the Civil Power*, and that *Christ's Kingdom* is not to be *Establish'd by Force and Usurpation*. While His Interest and the Church is on a side, it may perhaps expect Him her *Time-serving Friend*: But Interest will not Lye, if the Church and Interest part, Farewel the Church.

The Last Characteristick here propos'd, to Discriminate a *True Church-Man* by, is his *Uniformity and Steadiness* in all Times, Governments and Circumstances: For We are told, He is One, who governs himself by Principle, and not by the *Uncertain Turns of Humor or Interest*. He will not be Zealous for *Monarchy and Episcopacy* at one time, and at another fall in with Measures for *Diminishing the Just Prerogative*, and *Depressing his Ecclesiastical Superiors*. Now how much like a solemn Jest and Ridicule does it sound, to hear this *Low-Church-Party* talking in Vindication of the *Prerogative*, who were the very Persons, that in *Reigns*, wherein the Church was Favour'd, were its Worst Enemies and Abridgeys. And it may be Observ'd that those, who in the *Late Reign*, carry'd the *Episcopal Power* to that Extravagant and Unreasonable Pitch, were the very Men, who before they were Reconcil'd by Their Advancement to it, were the most uneasy under that *Holy Institution*, which nothing but the Enjoyment of its Priviledges, Honours and

Revenues, could ever persuade them to think it such. But those were Arguments that Over-power'd their Understandings and Wills, and quickly Captivated their Reason and Affection: that could make them *turn* about their *Principles* and *Inclinations*, and *Change Sides* and *Opinions*, as their Interest Veer'd and Led them.

But it ought to be consider'd, in the Vindication of that Honest Gentleman, Sr. John Packington, whose Character is here more particularly struck at, that What Our Author calls the *Just Prerogative*, was no Part of the *Prerogative*, before the XXV. of *Henry the Eighth*. And therefore is no *Essential Prerogative* of the Crown, but *Adventitious* by *Act of Parliament*, and by *Act of Parliament*, without any Hurt, or *Disbarison* of the Crown, may be taken away. And 'tis sufficiently known, how the Church has Groan'd under this *Prerogative Act* of the *Letter Missive*, and Terror of the Penalty for not Obeying it, the Pains of *Premunire* ever since that Act was made. Even the *Best Church-Men*, ever since have Complain'd of it, as a *Mighty Grievance* and *Burden*. and I will say, I hope without Offence, that it was a *Token upon the Neck of Our Fathers*, and yet Our Author Mis-calls, *Entering into Measures to take of that Token, Diminishing the Prerogative, and Depressing the Ecclesiastical Superiors*. Whereas 'tis Evident, that it only put the Church and Clergy into that State of *Just Liberty*, which they had before the *Act of Submission*, and reduc'd them into that *Free State*, which was secur'd to them by the *First Article* of *Magna Charta*, and which the Church of England ought to enjoy, by the Constitution of the *Catholick-Church*. Now certainly, there could not be a

more Pleasant Reason alleg'd, to Brand an Honourable Gentleman, with the Vile Character of *Republican* and *Fanatick*, for Courageously interposing with the *Royal Power*, and Zealously endeavouring to express his Good-will to the Church and Clergy, in asserting so Ancient a *Lost Right*, and restoring them to that Primitive State of Liberty and Freedom, they have both so long Lamented, and so earnestly Wish'd for.

But now the *Plot begins to Thicken*, and the whole Mystery Unravels: We have here a heinous Accusation, that our Author doubts not, but will effectually fix this Charge upon Sr. John Packington, and as much affect his Reputation, as Our Writer's Interest, which being touch'd in his *Copy-hold*, makes him very Industrious, to prevent the same Design ever being brought to Play again: I mean, his *Bill against Translations of Bishops*. Which is an Objection of the same Nature with the former, and which, if it had succeeded, had brought Our Church so much nearer the State of the ancient *Primitive, Apostolical Constitution*; wherein a Bishop was *Married* to His *Diocese*, and it would have been esteem'd, as an *Act of Spiritual Adultery*, to be *Divorced* from His *Spouse*, or *Forsake his First Love*. And how much this Design had been for the Interest, Happiness and Honour of the Church of England, is evident from that *Guard and Security* it would have Rais'd against *Corruption* and *Scandal*; for then the Court could not *Bribe*, or *Buy* their Votes, with the Promises and Expectations of Removals; nor Our Fathers, to their Disgrace, be so Translated from *See* to *See*, meerly for Wealth and Revenue. However Pious and Honourable this Design was, it was no wonder it met with Opposition from Some, who cou'd

not,

not, with Patience, hear of so Tender a Point of Reformation. A Scheme certainly that cannot be Mention'd, but with Approbation in any Reign; or, by Any One, pretending to promote the true Interest and Glory of our Church and Religion. And yet, here We find the Good Projector Reproach'd with the Nonsensical Scandal, of being an Advocate for the Popular Election of Bishops, as if the Election of Bishops, by their Provincial Bishops, or by the Clergy of the Convocation, were a Popular Election. But, however this false Colour must be cast on this Laudable Proposal, to mis-lead the Clergy against him, with a Base and Villainous Insinuation. But, certainly the Name and Character of Sr. John Packington, and his Family, are so well known to the World, and more especially to the Clergy, that you'd be as much an Affront to the One, as a Dishonour to the Other, to offer to say any thing in Vindication of That, which is above the little Aspersions of Vulgar Malice and Reproach. And 'tis truly Surprizing, that any One pretending to be a Minister, and much more a Bishop of the Church of England, shou'd so much forget both Their and His Own Character and Obligations, as ungratefully to Traduce Revile and Oppole That, which was so much its Succour and Defence in the time of its severest Sufferings and Troubles. This is enough to raise the Venerable Ghosts of Old Bp. Morley, Fell, and Hammond, to upbraid their Brethren with the past Services done for their Church, when it stood under the most pressing Want and Necessity of their Assistance. And I doubt not in the least, but that the Clergy, and Country will so much consider, both their Interest and Obligations, as to make a Grateful Return of that

Friendship and Favour they have receiv'd from this Family, in the Choice of the present Head of it, who is both a True Patriot of His Country, and Defender of his Church and Religion, by Inheritance, by Principle, and by Inclination; and that they will not prefer a Person before Him, that is well known to have neither Faith, nor Worship, nor Morals, nor Loyalty, nor Steadiness.

To Conclude The Low Churchman's Character. He is one that Governs himself by no Principle, but by the Uncertain Turns of Humour and Interest. In a Reign, wherein He finds His Aims not so likely to succeed at Court, he can be Zealous against Monarchy and Episcopacy, and for Diminishing the Just Prerogative of the Crown, and Depressing his Ecclesiastical Superiors: But in Another, that Favours his Designs, he will turn a Popular Advocate for Both, and Overstrain that Power, which formerly He would have Abolish'd. In short, He is a Trimming-Villain under All Governments, and is drawn by Private Gain and Animosities, to pursue such Methods, as really will Subvert Our Constitution, and Over-turn the Foundations of Peace and Order in Church and State.

Now I hope the Low-Church-man has no Reason to Complain, that I have not done ample Justice to his Character, which lay to Obscurely smother'd and conceal'd in this Pamphlet, that it requir'd a little Trouble to fetch it Out; but I doubt not, the Picture is so like, that He cannot but Know himself; and I hope will be so well known to All Others, as to make the World Avoid, and Beware Trusting, such a Crafty, Sly, and Insidious Knave, that ought to be Spew'd out of Our Church and Government.

ment, both which He endeavours to Subvert, Undermine and Betray. But, least *Our Author* shou'd not think his *Scurrilous Libel* fully Answer'd, We must have a Word or two about his *Epilogue* before We Part. For, having plentifully Abus'd All the Honest Laity of the Kingdom before, He was resolv'd, at last, to make his Address to the *Clergy*, and give them Their Share too in the Scandal. Wherein He has represented All the *Lower-House of Convocation*, as a Pack of *Fanatical, Ignorant, Seditious Knaves*, that were for Destroying the *Essential Constitution of the Church of England*, renouncing the *Metropolitanical Authority*, Usurping the *Episcopal Rights and Privileges*, and Abolishing the *Act of Submission*, and giving up that Fundamental Doctrine and Distinction of Our Church, the *King's Power and Supremacy*. What a notoriously Scandalous, False, Impudent, and Malignant Charge this is, upon That Sacred and Venerable Body, I appeal even to the *Bishops* themselves, and the whole World, that have been so Happy, in their Incomparable Writings, in this Difficult Controversy, to Decide. Wherein they have Justify'd, both their *Claims and Behaviour*, with so much Modesty and Learning, so much Judgment, Eloquence, and Perspicuity, That 'tis to be hop'd (especially in *This Reign*, that is so profess'd a Favourer of the Rights and Interests of the Church) that the One is as effectually Sett'd and Secur'd, as the Other is Vindicted beyond the Reach of Malice, or Reproach. To the Profound and Polite Labours of these *Worthy Gentlemen*, certainly the Thanks, Honours and Preferments, and not the Censures of Our Church are due; to whom the Support of Its

Orthodox and True Religion, the Establishment of its Power and Constitution, and the Enjoyment of its Liberties and Privileges, are so visibly Owing.

And 'tis not to be doubted, but that the *Clergy* will consider their *Merit and Services*, and follow both their Duty and Interest, in the Choice of such Persons of Steadiness, Knowledge and Principles, to represent them in That Convocation, where they give such Signal and Eminent Instances of it. And 'tis to be hop'd, they will carefully Distinguish those to *Follow* their Brethren, that then run counter to their Honourable Designs; that shew'd themselves Men of as little *Learning*, as *Religion*, as little *Probity*, as *Courage*, or *Fidelity*, that would have comply'd with any *Usurpation*, and Betray'd the Rights, Powers, and Doctrine of that Church, they were so unhappily Entrusted to Defend and Maintain. And how fit such Men are to Lead, or Represent them, I hope All Honest Episcopal Clergy-men will Consider.

Had We to deal with any Sovereign of less Prudence, Temper and Insight, into Men, than Her Present Gracious Majesty, Whom God long Preserve, What an Opinion would this give Her of the Church of England, when She should find Men pretending to be its Patrons and Members, to have neither Religion, Morals, Loyalty, or Steadiness, to be Troublesome and Factions, and Great Disturbers of Her Government, and of all that She Designs for the Publick Good of the Church and State? But 'tis not to be Doubted, but that Her Majesty, who so thoroughly understands the True Intrest of Both, will Guard them from these Treacherous, Wily, and Perfidious Enemies, and settle them upon a Secure and Immoveable Foundation.

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